

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

25
1893
Nov.

EMANCIPATE

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

NOVEMBER, 1893.



Toronto:

Published under the Auspices of the Canada Home Missions Association.

+

W. S. JOHNSTON & CO., PRINTERS, 29, 31 33 MELINDA STREET, TORONTO

THE EXPOSITOR OF HOLINESS.

CONTENTS.

| | PAGE. | | PAGE. |
|---|-------|--|-------|
| Poetry—Care of God | 111 | Praying for Faith | 125 |
| Did the Apostles Fully Represent Christ? .. | 111 | Poetry—Resignation..... | 127 |
| Important Notice | 122 | Correspondence | 127 |
| Mr. Truax's Trial | 123 | “He Came unto His Own and His Own Re- ceived Him Not.”..... | 135 |
| The Late Convention..... | 123 | Gentiles | 137 |
| Majorities and Minorities..... | 124 | Poetry—The Tangled Web | 138 |

CALENDAR OF ASSOCIATION MEETINGS.

Every Tuesday, at 3 p.m., at 99 Howard St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne St. car as far as Howard St. and a very little enquiry at that point will suffice to find it.

Every Saturday evening, at 8 p.m., in the parlors of the W. C. T. U. building, on the northeast corner of Elm and Terauley Streets. Parties leaving the Yonge Street cars at Elm Street, by walking one block west, will find the building on the first corner on the north side. A bulletin board is usually at the front of the building.

Every Sunday, at 3 p.m., at Foster's Hall, Cor. Gerrard and Parliament Streets..

Otterville, at the residence of H. Titus, every Monday, at 8 p.m.

Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.

London, every Sabbath, at the residence of Bro. Couke, 243 Wellington St., at 2.30 o'clock p.m.

Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.

Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader Bro. Kennedy.

Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.

Cross Hill, every Friday evening, at the residence of William Petch.

Bothwell, at the residence of Mrs. Kerr, Tuesday, 3 p.m.

Hawtreay, every alternate Sunday evening.

THE SO-CALLED “GALT HERESY CASE.”

THIS book, containing a full account of the trial of the Galt friends, with two remarkable letters written by an independent onlooker can be had by applying to J. K. CRANSTON, Galt, Ont. The original price, 25 cents, has now been reduced to 10 CENTS PER COPY, or \$1.00 per dozen. Reader, can you not accomplish something in this Revival by distributing some of them?—J. K. CRANSTON.

The Expositor of Holiness.

VOL. XII.

TORONTO, NOVEMBER, 1893.

No. 5

CARE OF GOD.

THERE is an eye that never sleeps
Beneath the wing of night ;
There is an ear that never shuts
When sink the beams of light.

There is an arm that never tires
When human strength gives way ;
There is a love that never fails
When earthly loves decay.

That Eye is fix'd on seraph throngs ;
That Ear is fill'd with angel's songs ;
That Arm upholds the worlds on high ;
That Love is throned beyond the sky.

DID THE APOSTLES FULLY REPRESENT CHRIST ?

PART I.

WE have now established what the gospel as preached and illustrated by Jesus really is, and have succeeded in detaching it from the legalistic gospel which has represented, or tried to represent, Christianity to the world during the past centuries.

So vast is the difference between the two, and so stupendous the attempted revolution in which we are engaged, that it has been the work of years to have even a few grasp the thought, and admit the possibility of such a mighty reformation being required. And indeed we are under obligations largely to the exponents of legalistic christianity for such result.

Had not the representative teachers of the christian religion pronounced, so emphatically, on our gospel as of the devil, and had they not so unmistakably repudiated it as entirely different from that which they preach, and, moreover, had they not exhibited the bitter antagonism which was

displayed against Christ and his gospel, many who now admit the wide difference between the two gospels would have still clung to the belief that it was only *reformation*, and not *revolution*, that was called for.

We have, then, established the fact, that Jesus Christ preached and illustrated *divine guidance* as his peculiar, distinguishing characteristic. That is, he was the first man who committed himself, in the absolute sense, to be led and taught of God alone, and who thereby proved and taught, that all men might live after this identical pattern. Moreover, he taught and proved, that the result of such abandonment to God was righteousness, peace and joy to the individual so acting, and that continually.

It is therefore a fact, well established by our recent history, that this teaching of Christ, thus reproduced and illustrated in this nineteenth century, has been and is repudiated by modern christianity as a whole, and by all its various parts.

We have traced the experiences and writings of Christians back as far as the second century and found no representative man in the church through all these centuries who clearly and fully imitated Christ in this teaching.

We have examined those writings carefully and patiently, and, we may add, hopefully, to discover if possible this teaching of absolute divine guidance during any one of all these ages, but in vain thus far. We have been open to correction at every point in our investigations. But, no one has come forward with any contrary proofs,

nay, all outside our Association have the rather gloried in the fact, that none could be found in all the centuries who taught as we teach concerning guidance divine.

It is then a fact, absolutely established, that we teach a gospel diverse from all the teachings of modern and mediæval christianity.

A goodly number have at length got over the fright caused by running up against this tremendous fact, a fact, which, in its awful proportions, might well awaken fear and trembling in the hearts of all, when first realized as existing.

We here also restate what we learned by our researches in the writings of other sages and religious teachers outside of Christianity, viz., that we find not this teaching of Christ in any of the sacred books of the world's literature, no, not even the thought given out as a speculation unverified by experience. This teaching of absolute divine guidance for every individual, is found only in the New Testament Scriptures.

It is, therefore now, in order to examine these Scriptures from the standpoint of this teaching, to see, if only as a matter of curiosity, how far they are consistent with themselves in this respect.

And first, Do they make the life and teachings of Christ agree with each other when viewed from this vantage ground?

This is a legitimate question to ask, and calls for the most searching, impartial examination ere replying.

And here, we insist on the fact that we do not need to bring into this examination a mind disturbed by fears concerning the result of such investigations. If the very best histories of Christ's life, extant, should be marred by inaccuracies and conceits, due to original lack of knowledge or the part of the historians themselves, or to traditional crudities and the conceits of copyists embodied therein, still this would in no way injure or compromise the cen-

tral truth, that this thought of absolute divine guidance is contained in them and asserted to have been illustrated by its discoverer.

We have assumed all along that Christ really did profess to illustrate divine guidance. It may be profitable, therefore, for a moment, to examine his utterances, as reported to us, concerning this thing, remarking that one unmistakable testimony would be sufficient to establish the fact.

But need we say that there is a multitude of passages establishing this fact, such as:—

"I do always those things that please him."

"Even as I have kept my Father's commandments and abide in his love."

"I can of myself do nothing: as I hear, I judge: and my judgment is righteous: because I seek not mine own will, but the will of him that sent me."

"But the witness I receive is not from man."

"For I am come down from heaven, not to do my own will, but the will of him that sent me."

"My teaching is not mine but his that sent me."

"The words that I say unto you I speak not from myself: but the Father abiding in me doeth the works."

"As the Father gave me commandment even so I do."

"All things that I heard from my Father I have made known unto you."

"Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them."

This testimony is also given, indirectly, in such passages as the following, "My time is not yet come: but your time is always ready." Here he contrasts his method of obedience to God with theirs, in that whilst he depended on a distinct, personal revelation of the will of God to him-

self, they accepted the bible rule as the word of God to them.

"I and my Father are one," also when examined in this connection speaks this same language, for it implies that as he did the will of God as made known to him by personal revelation as a consequence he was in perfect harmony with God in all his acts.

But Jesus also bore witness to the results in his life of absolute divine guidance. In the first place, he declared that the outcome was righteous living. For example:—

"He that seeketh the glory of him that sent him, the same is true, and no *unrighteousness* in him."

"Which of you convicteth me of sin."

"Even as I have kept my Father's commandments."

"I do always those things that please him."

"My judgment is righteous, because I seek not mine own will."

In the second place, he declared the result to be inward peace and joy, as witness the following:—"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly of heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." "My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "That my joy might remain in you and that your joy might be full."

But did Jesus teach that all others might so obey God and secure like results, as we have hitherto asserted? Let us delay here also to examine the credentials of Jesus Christ.

In many passages he assumes a similarity between himself and his followers in this respect, as witness the following:—"In that day ye shall know that I am in my Father and ye in me and I in you": Evidently this must refer to their securing similar oneness with God with himself on the day of Pentecost, when they, too, should com-

mence to walk in the Spirit as he had walked.

"If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love."

"He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him." We call attention to the universality of this truth. The latter part being as applicable to every man as the first part, else will the whole passage be an illogical one, and unworthy of a great teacher.

"And ye have not known him: but I know him." Christ, in this passage, is speaking to the Jews, and makes his intimate acquaintance with the Father and obedience to his word the real difference between him and them, intimating, that if they also obeyed as he did, the difference would no longer exist.

"He that believeth on me, believeth not on me but on him that sent me." This is spoken to all, and implies, that to imitate him, that is, believe in him, would eventuate in their becoming like him in his attitude to God.

"They are not of the world even as I am not of the world," implying that *on that day*, Pentecost, his disciples would be as he now was.

"And the glory which thou hast given me I have given unto them." If this did not include "the glory which he had with the Father before the world was," What kind of glory was it? There are no limitations here given, hence, the inference is just, that his followers should be as he was in all respects in the world.

Then there are the numerous allusions which Jesus made to the Holy Ghost who should be the exclusive teacher of his followers, even as the Father had been his only teacher and guide, such as:—"He will teach you all things," "He will guide you into all truth," "He will show you things to come," "He will convince the

world of sin, of righteousness and of judgment."

After the resurrection of Christ, the disciples requested him to give them definite knowledge concerning his kingdom, but, true to all his former teaching, he refused, and referred them to the Holy Ghost who shortly would come and teach them *all* things.

These are a part of the passages and proof texts on which we found our decided opinion concerning the attitude of Jesus to divine guidance. To us they are all convincing, and hence, we declare and teach that he professed to be led and taught of God, and God alone, as revealing to him personally what he should do and say from moment to moment, and that he also took the position before the world of illustrating what would be the glorious results to every man who would imitate him in this matter. That is, he both taught and illustrated divine guidance for all mankind.

But, was he consistent in all his acts with this his teaching? What about his precepts as given in the sermon on the mount, some may ask?

Well, let anyone read over this wonderful discourse, in connection with the above thoughts, and he will find no clashing between the two.

In the first place, he will find that the sermon throughout voices the general innate beliefs and longings of humanity. The only precept which can be excepted is that concerning divorce. But even granted this to be an exception, then we could meet it by urging that there is not the slightest proof to show that Jesus, in this sermon, was doing more than regulating the conduct of his disciples temporarily.

For be it remembered, this discourse was preached to *them* as he was seated on the ground, with them gathered around him. When afterwards committing them to be taught and led by the Spirit, he referred not to any of his previous precepts as limitations to this work of the Spirit. In-

deed, one allusion seemed to assume their utter neglect of all former teaching, for in this sermon a form of prayer is given them, either for daily repetition, or as a model, but when he referred to Pentecost he said "in that day you shall ask me nothing." Or, if it is urged that in the after clause of this verse quoted, he is made to say that at that time "if ye shall ask anything of the Father in my name, he will give it you," we reply that even then it implies that the formulated prayer given them in the sermon on the mount was to be done away with, and definite petition for individual wants to take its place.

In the second place, the student of this sermon will notice that it describes the attitude of absolute abandonment to the will of God, which is essential on our part that we may be taught of God and thus led by the Spirit into all truth.

Take, for example, the command, "Give to him that asketh of thee." How could a man illustrate divine guidance in his action toward's any request from another, if not prepared to comply with the request as readily as to refuse. He who would be led of the Spirit must be guided in his givings only by the Holy Ghost, and be ready to give or lend to all as led of God.

Again, notice, in the early history of the church, how utterly at sea the apostles were, as far as any remembered precepts of Christ were concerned, when they met with perplexing questions. When they undertook to elect one to fill up the vacancy caused by the death of Judas, they appealed to no direction or even hint given them by their Master.

And when the question of enforcing Jewish rules and practices on the Gentile converts was up for settlement, no one of the deliberating council could remember any precept of Christ to meet the emergency. In fact they were shut up to the direct, absolute teaching of the Holy Ghost concerning the whole matter.

And indeed throughout all the New

Testament writings, whilst there is many an appeal to the Old Testament for definite legalistic teaching, there is the conspicuous absence of such appeal to the remembered precepts of Christ.

Hence, our grand final conclusion is, that divine guidance, as reproduced in the movement represented by the EXPOSITOR, was not only the sum and substance of the teaching of the man Christ Jesus, but he bequeathed it as his veritable gospel to the world, unencumbered by any inconsistencies on his part, either in life, practice or precept.

PART II.

The preliminaries to this article have, to our surprise, expanded into a lengthened article, but we feel that none of them can be left out without disadvantage to our close investigation of the subject proposed.

And yet we add still another preliminary, as a kind of episode. Did John the Baptist imitate Jesus in this respect? It is said of him that he was "filled with the Holy Ghost from his mother's womb."

A very slight reference to his history will show that he did not. For, so soon as he made converts, he, like all his predecessors began to teach them along legalistic lines. To the multitude generally he said, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." To the publicans he said, "Exact no more than that which is appointed you, whilst to the soldiers he said, "Do violence to no man, neither exact wrongfully; and be content with your wages."

Hence, in John we have a perfect contrast to Christ in his attitude to legalistic teaching.

But, did the immediate disciples of Christ fully comprehend his teaching concerning divine guidance, and, like him, illustrate it before the world?

It is plain that Jesus did not tell them beforehand what would be the outcome as to doctrine or practice. He simply

directed them to remain at Jerusalem till Pentecost, and thereafter to act out implicit obedience to their Guide divine.

This it is evident, from the Acts of the Apostles, they did. But it is also evident that they did not at once turn away from the letter of the law as contained in the Old Testament. Nor, on the other hand, have we any evidence that the Holy Spirit directed them so to do.

These early disciples manifestly were true to the Spirit if they gave up legalistic practices *after* being directed by the Spirit so to do.

We have an illustration of this, in the history of Peter's visit to Cornelius. Peter broke through his Jewish legalism when clearly required so to do by the Holy Spirit, but it evidently was preceded by a severe struggle on his part.

But the whole church accepted the teaching of the Holy Ghost concerning this matter, and never afterwards questioned it. In this respect they were all true to the teachings of Christ, both in precept and example.

So, too, when Peter and John were delivered from prison, and, in accordance with the definite instructions given them, went into the Temple to preach the gospel right in the teeth of the commands of the authorities of the Jewish church, and, as might be expected, the results of obedience were satisfactory.

Again, when Philip, in obedience to the Spirit, met and converted the Ethiopian Eunuch, and when Paul and Silas went on their preaching tour, at the direct command of the Spirit, the church recognizing the validity of their ordination for this work solely because of their implicit belief in divine guidance; in all these instances there is evidence that the teaching of Christ concerning divine guidance was not a dead letter to them.

But there are other incidents which will not bear close scrutiny as well. For example, when the whole church was gather-

ed together to investigate the dispute between Jewish and Gentile converts, whilst there is much connected with the work of that first council which fully harmonizes with Christ's gospel, there are some things which manifestly do not.

By what right did James, as President of the assembly, tack on to his deliverance certain legalistic observances concerning meats offered in sacrifice to idols, and things strangled and blood? If he took the ground that he was authorized by the Holy Ghost so to do, then he compromised the gospel of Jesus Christ, for, according to it, as we have seen, the Holy Ghost without limitations in any direction was installed as teacher and guide for every individual. But how could he be guide for individuals and at the same time constitute a human being his infallible mouthpiece for these same individuals?

The inference to us is that James, with the others, yielded to a species of fear lest the Holy Spirit should not be able alone to attend to the Gentile converts, and so they undertook to supplement his work with them as guide and teacher. This our opinion is confirmed by the expression "to lay upon you no greater burden than these necessary things" which occurs in the letter sent to the Gentile converts, for the whole passage smacks of the duty life, whilst the word *necessary* is really apologetic in its character and so betrays its human origin.

Moreover, we hesitate not to connect this failure in perfect loyalty to the Holy Ghost with the fearful evils which afterwards fell upon the church through the deliverances of councils. For, evidently this was made an authoritative precedent, and so, under cover of this apostolic blunder, Popery was enabled truthfully to call its decrees in council *apostolic*.

Notice also, in this connection, how little Paul was influenced by this deliverance, when regulating his Corinthian converts with reference to eating meats offered to

idols. He did not appeal to this united deliverance of the church in council as settling the matter, but undertook to settle it for them himself. This deliverance of the church in council curtly demanded that all Gentile converts should abstain from eating meats offered to idols. But Paul argued that the Corinthian converts should not look at the act as wrong in itself but only as possibly wrong in its bearings on the consciences of weak brethren.

This attitude of Paul toward the matter would imply either that the deliverances of the church in council were not looked upon as of equal authority with the Holy Ghost, or that they soon became a dead letter, the majority speedily realizing that such deliverances were out of harmony with Christ's definite teaching concerning the Holy Ghost as an independent guide for every individual. Besides, we are not to leave out of this consideration of the whole matter, the great temptation which must have come to the church in the second century to make the most of this first council as an authoritative precedent. This would incline some to tamper with the text in the interest of legalism as far as they conscientiously could, and as to how far that could be done, illustrative incidents are not wanting.

Now, in throwing out this suggestive argument, we are not intentionally playing into the hands of destructive critics. We have it on very good authority—the authority of some of the early fathers—that changing the rendering of scripture was a very common practice in the first centuries.

It is hard for modern christians, brought up as they have been in the firm belief of the sacredness and inspired character of every part of the bible, to realize how different such an act as changing a scripture would appear to a copyist in the first or second century, from what it would to a nineteenth century one. Then this

sacredness did not exist, and hence it was not considered a sacrilegious act to so change a passage as to make it bring out the sentiment which the copyist thought it was intended to convey, or even what in his opinion it ought to convey.

Of course, some will at once rush to the conclusion, that if this fact be accepted as true then all scripture must be worthless, and that its true, original meaning can never be learned. Well, if such must be the necessary result of accepting the fact, here alluded to, as a fact, then this result must be reached, for nothing is better established as a fact than what we have stated.

But such a wholesale, reckless conclusion, is by no means established by the fact in question. For, in dealing with the copyists and manipulators of the books of the New Testament, we are dealing with sincere and conscientious men, men who would not do such things as believing they were wrong, and who therefore made what changes they did in the interests of what they believed to be truth. As an illustration of our meaning we point to the thirty-seventh verse of the eighth chapter of the book of the Acts of the Apostles, which verse has been left out of the Revised Version.

It is found in the common version as a part of the history which relates how Philip met and baptized the Eunuch. The interpolated verse read "And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

Now, it is more than likely that this was the work of one who honestly believed that Philip had been too simple and quick in his work of conversion, especially would it seem to be so to one in the second century, when already the primal simplicity of baptism had given place to considerable ceremony concerning this rite. The inventor of this colloquy would presume that this, or a similar conversation, must have taken place, and so, to guard against dis-

respect for the rite of baptism, put in, on his own responsibility, what modern revisers were forced to leave out. We but hint at this interesting subject, and return from this excursion into the regions of criticism to the main subject of the article; remarking, however, that it has a more significant bearing on the passage under consideration than many would expect. For, in another allusion to this same deliverance of the first christian council, found in the twenty-first chapter of *The Acts*, there exists a marked difference in the two different versions. The verse reads in the Revised Version, "But as touching the Gentiles which have believed, we wrote giving judgment that they should keep themselves from things sacrificed to idols, &c.," but in the authorized version it reads, "As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only, that they keep themselves from *things* offered to idols, &c. A difference which in this connection is at least suggestive.

What, then, is the conclusion of the whole matter concerning the deliverance of this first christian council? It is, that if the record thereof which has come down to us is in perfect agreement with the original facts, that thus early the followers of Christ had failed fully to understand the teaching of Christ concerning divine guidance.

But, as an offset to this, there is the fact that the first century had not passed away before there had appeared a decided tendency to make bishops, and especially an assembly of bishops, authoritative teachers to the church, and thus to dethrone the Holy Ghost as the only authoritative teacher to individual christians. Hence, a very heavy pressure was exerted in favor of so manipulating the history of this first council as to make it harmonize as much as possible with the assumptions of the priesthood.

For ourself, we hesitate not to utterly dispute the authority of these deliverances. That part which recognizes the possibility of Gentile as well as Jew walking in the Spirit is in harmony with the teaching of Christ, and was plainly taught to Peter and through him to all the rest by the Holy Ghost, but the rest of the deliverances do not stand on this basis, and, moreover, they take no authority whatever from the simple fact of being the solemn verdict of this first council.

For Protestants to attach the smallest particle of *authority* to them is to play into the hands of Romanism. For granted the authority of the one set of deliverances, and iron logic demands that they grant like authority to the Pore in council.

PART III.

Another incident related in the book of *The Acts* is worthy of notice in this connection. It is in connection with Paul's journey to Jerusalem. The narrative says, that when Paul and his company landed at Tyre they found certain disciples: "Who said to Paul through the Spirit, that he should not go to Jerusalem." In the R. V. it reads "And these said to Paul through the Spirit, that he should not set foot in Jerusalem."

Now the singular fact in connection with this oracular utterance of these disciples is, that apparently Paul accepted these disciples as brethren in Christ, and yet gave not the slightest heed to their professed revelation from the Spirit, whilst the historian makes no comment whatever on the circumstance.

Luke tells the incident as if these disciples really did receive such a revelation from the Spirit and yet makes Paul, who everywhere paid such deference to the work of the Holy Ghost, treat the matter as not worthy of the slightest consideration.

Now, if these disciples had been taught

the true meaning of Christ's gospel, they could not have presumed to be the mouth-piece of the Spirit for Paul, unless they, in that act, intentionally declared that Paul himself did not walk in the Spirit. But this, it is evident, was not their thought concerning the great apostle of the Gentiles. Hence, it is clear that they themselves did not understand Christ's teaching concerning the Holy Spirit as guide and teacher for the individual.

But did Paul realize their glaring inconsistency? If so, it is all but certain he did not publicly call attention to it, else would Luke not have left the narrative as we find it. If Paul and Luke knew these disciples to be weakminded and their *presumed* revelations only a matter for a passing smile, why should the historian, in giving what he evidently deemed a truthful report of the circumstance, deliberately credit their utterance to the Spirit? For our part we see no way of explaining the words "who said to Paul through the Spirit" without compromising seriously some of the parties concerned. Either the original story has not come to us complete, or some of the parties concerned are seriously compromised.

The wording of the text in the Revised Version would indicate seemingly a prophecy that Paul could not reach Jerusalem. But, if that was its meaning, then it was a false prophecy, and then the words of Luke, "through the Spirit," after their falsity had been made to appear, would be still more compromising.

On the whole, we incline to the belief that some of the original facts have been left out, hence leaving the narrative obscure.

And now, we have to consider a still more complex incident in the life of Paul.

When he reached Jerusalem he was received cordially by the church, his money offering accepted, to wit, the collection from his churches for the poor at Jerusalem, and his account of success in founding churches amongst the Gentiles heard with

delight—"And when they heard it, they glorified the Lord."

But now comes to the front an incident in the history which all orthodox theologians pass by when possible without notice. The account reads as follows, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them: Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly and keepest the law."

Now, nothing is clearer from the epistles of Paul, than that this report concerning him, which had reached Jerusalem, was correct. And yet, here seems a scheme conceived and carried out to deny its truthfulness. Certainly, if the incident is correctly reported to us, there was intentional deception practiced by all parties concerned. Hence, as to this passage in the New Testament Scriptures, in place of fearing that the higher or lower critics might discover that it had been tampered with by copyists, our hopes are all with them that they may make some such discoveries, for almost any conceivable change would be for the better rather than be an injury. For this is that same Paul who, in his epistle, wrote: "And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose damnation is just."

But it is a legitimate criticism upon the actions of any man who is known to be

both honest and clear-headed that they must be interpreted so as to neither make him a fool or dishonest. Hence, we openly refuse to let this incident cast a blemish on the upright character of this apostle of righteousness. We would require the same incident to be confessed to by Paul himself before we could give it our full credence, or at least, be circumstantially told by more than one historian. We simply don't believe that this is a correct account of what was then done; which is tantamount to believing that Paul and the other apostles were not a set of accomplished deceivers.

As many as like may take hold of the other horn of the dilemma. But, they cannot accept the account as given in the Acts of the Apostles as true, and at the same time believe Paul and the elders of the church to be honest men, without, at the same time, writing themselves down as sanctioning the doing of evil that good might come.

Paul seems to allude to this incident in his epistle to Galatians, or if not to it, to something similar, where he tells of being forced to have Titus circumcised to please some false brethren at Jerusalem. And yet, he adds "To whom we gave place by subjection, no, not for an hour."

Then, in the same epistle, he tells of his having publicly rebuked Peter for a species of deception which was as innocency itself when compared with what Paul is affirmed by Luke to have done.

Peter's act was, that whilst he freely ate and fellowshipped with Gentile Christians in the absence of Jewish converts, he would not do so when the latter were present. And yet, Paul was fired with indignation over a matter so simple and harmless in comparison with what he is alleged to have done at Jerusalem! Verily, if the account in *Acts* is correct then was Paul the prince of hypocrites.

We have dwelt on this phase of the narrative under consideration, for their sakes

who imagine that the least doubt thrown upon the accuracy of any one passage in the New Testament is a blow aimed at the trustworthiness of the whole, that they may see that doubting the accuracy of a passage is sometimes the lesser of two evils. If, to them, this doubt, in the least entertained, is to be at sea concerning all scripture, then for them it is only a choice between the devil and the deep sea. The consideration of this one passage ought, in our judgment, to dismiss forever this absurd thought from their minds.

But we have a fact stated in this narrative which is confirmed by other testimony, viz., that there were at this time many of the Jewish converts to Christianity who retained much, if not all, their former zeal for Judaism, and who evidently clung to the opinion that Christianity did not mean the death of the ceremonial laws of Moses. Is this evidence that the teaching of Christ concerning obedience to the Spirit was misunderstood by these his followers?

We answer that it might be evidence to that effect, or it might not, but to answer intelligently and correctly, further details of the fact must be known.

The instructions of Christ to his disciples were to the effect that the Holy Ghost would teach them all things and guide them into all truth. But he gave, as we have seen, no intimations as to the manner or outward results. Hence, it would not necessarily militate against the teaching of Christ if the Spirit should tell the bulk of the Jewish converts to remain zealous for the law during the first years of their christian life.

To practice any form of legality at the command of the Spirit, and to practice the same because it was found in the bible or taught by the church are two diverse matters. For, the one doing so at the command of the Spirit is prepared to change in any direction or totally abandon any legalistic practice at the command of the same Supreme Teacher. But, the

other is not so prepared, for, as his authority is the bible or the church, he cannot be led to modify his legalistic practices in any direction or abandon them altogether at the simple command of the Spirit.

Hence, we infer, that it is quite possible that this multitude of Jewish converts were sanctioned in their zeal for the law by the Holy Ghost.

And yet, it is possible also, that many of them, yes, even the great majority, had adopted Christianity after a legalistic pattern and were not willing to give up this zeal for Moses and his institutes at the sole command of the Spirit.

This latter class are fully described by Paul in his letter to the Galatians—they had begun in the Spirit but were already fallen from grace.

But we search in vain in this same book of the Acts of the Apostles to find a clear antidote preached against such legalistic tendencies. That the absence of such teaching from the narrative does not prove its absence from the teaching of the church, goes without saying; but this is tantamount to saying that as far as these records are concerned we cannot determine how clearly the gospel of Jesus was apprehended by his disciples, or rather, how long after Pentecost they retained a clear understanding of the teachings and life of their Master, whilst, in the incidents we have noted there is some indication that already some mists were gathering around the minds of the very first preachers of the gospel, as to its true attitude to legalism, unless we take refuge in the probable fact that the next generations of christians were able to fling some of their errors into Luke's writings.

However, in closing these our investigations of this book of *The Acts* we remark, that in all likelihood we will refer to it again and again, whilst examining the epistles, and then group it with all the other books of the New Testament in our final conclusions.

WESLEY PARK.

WE find ourselves still lingering at the camp-meeting, dwelt on in the last two articles, to glean some additional incidents connected therewith.

At the public meeting, where Mr. Kerr promised the audience many converts, telling how he had been in the woods in prolonged prayer and there got the evidence of a mighty ingathering of souls, he, after concluding his sermon, was for plunging immediately into a prayer meeting, in order to make good his predictions, when the leader stopped him to have the collection taken up, and then called on Mr. Colling to lead the after meeting, requesting the audience to adjourn to the Pavilion.

Of course, this changed greatly the character of the meeting, for Mr. Kerr and his friends hung aloof, and so it was virtually given into the hands of our Association.

At this meeting Mr. Colling and ourself were given a distinct conviction that some were to be converted at that particular service, and the results harmonized with these, our convictions. And yet, nearly all the congregation had left the Pavilion ere this result was reached.

Hence, in this case, not only was the success, which was invoked to prove our work to be of the devil, denied our active opponents, but the identical test appealed to was made to witness for those whom they opposed. Moreover, we are confident that the leader who was responsible, humanly speaking, for this change in the programme, was innocent of any desire to take sides with either party. Indeed we believe he was not aware, up to this time, of there being two parties on the camp-ground.

We have hesitated, somewhat, ere relating the following incident, lest the motive for so doing might be misinterpreted, and because, also, of its apparent insignificance

in the opinion of many. And yet, from our standpoint, the whole picture would scarcely be complete without it.

Mrs. Howe was gifted with a very strong voice, and at times when leading in prayer she used it to its utmost capacity.

Now, amongst religionists, power in prayer is often measured by the volume of sound as well as by unction, until many silly, superstitious notions have gathered around the whole subject. That most religionists are perfectly sincere in holding to their superstitious reverence for great noise in public prayers, does not change the superstitious character of their views on this subject.

Well, this evangelist thus far had not met her match in a contest of voice power, and we fancied she had looked forward to some hour of triumph when she could turn the tide of victory to the side of herself and friends by her clarion notes in prayer.

This hour at length apparently arrived, and she commenced to lead the camp-meeting in prayer. But it so happened that a lady from one of the cities of the States had been kept a couple of days longer on the grounds than she had arranged for, and indeed, was somewhat puzzled as to the why and wherefore of such a peculiar providence. For, she had remained there two days, simply and only because of a deep conviction that, in spite of calls elsewhere, she must remain. Now at this identical moment, she, without noticing the fact that another had also commenced, started to lead in prayer, but in words pitched just a note higher than those of the other. And so the unintentional voice contest began. But as loud as was the voice of one the voice of the other was still louder. Indeed her whole physique was superior in make up to that of the other, and hence, victory was insured from the very start. And yet she was utterly innocent of design in the contest in which she was engaged or in the apparently hard won victory achieved.

Of course, we admit that there was something comical in this improvised contest of lung power, and yet, it was needed, along with the other conflicts, that the full results might be obtained. For we noticed that so greatly did the first evangelist named take her vanquishment to heart that her voice was no more brought into the mighty battle.

The conflict was not confined to the camp-ground, but even, in part, fought out at a neighboring church, where another of the opposition leaders attempted to sow discord. She too, however, was completely thwarted, although at the expense of misunderstandings to some onlookers, who understood not the serious nature of the entire battle of which it was one of the details.

There were, as might be expected, many perplexed christians in the congregations who were greatly exercised over these apparent contentions. For, when one party attacks another, unless the party attacked surrenders unconditionally and at once, there is a seeming quarrel or contention in the name of religion, and hence, perplexity is ungenerated in the hearts of onlookers.

Some of these perplexed ones did the right thing and took their perplexities to God in private prayer, when of course, they received satisfactory answers, answers, which not only took away their perplexities but established them more fully in their walk with God. But the minute history of these individual experiences we leave for themselves to relate in public when the right time comes, if come it does.

An incident occurred at one of these evening prayer services, which, whilst it has little or no bearing on the great battle being fought, still, as it is suggestive of thought and of improvement in some directions, we give it as possibly helpful to some. The leader of the meeting at the time was what is called by some a *live* man, and hence encouraged noise in every direction.

When the hubbub had got up to a pretty high pitch, and when it was evident that any ordinary single voice could scarcely be distinguished amidst the babel confusion, he suddenly called on us to lead in prayer. We at once objected, urging that we could not make ourself heard. His reply was, that God could hear us. But we still objected, maintaining that when we led in prayer, we wished to lead the rest. He then quite abruptly, and in a tone of voice which implied censure, called on one of the opposing faction, who immediately complied with the request, and so added to the confusion, which for a time reigned supreme.

After a time a slight lull occurred, when we immediately took advantage of the opportunity and *led* the devotions of the meeting. The change was so great, and the advantages so marked that strangers from distant points came to us to thank us for the lesson taught, and expressed the wish that other leaders would imitate.

We have always looked upon leaders as responsible for the unseemly confusion which often reigns at prayer services. It is a species of superstition to believe that the interests of true religion are conserved by these exhibitions of the confusion of tongues.

IMPORTANT NOTICE.

CHANGE in place of Association meeting. The Sunday afternoon meeting, which has been held for some time at the residence of Mrs. McMahan, Parliament Street, has been removed to the public Hall situated at the south-west corner of Parliament and Gerrard Streets.

This Hall the friends will find is a neat and commodious room well suited for the purpose. All are welcome.

I know not what may yet unfold
Beyond the morning's gates of gold :
This is my heaven : thy hand to hold,
Thy steps to follow through the night,
My life, my light.-- *Lucy Larcom.*

MR. TRUAX'S TRIAL.

THE appeal taken against this trial was heard on the 26th of October and entertained by a substantial majority of the court. And so it comes to pass that Mr. Truax is restored to his status before the trial. We will have to defer our remarks on the subject, however, till next month, as we have already in the printer's hands more than sufficient copy for this month's issue.

THE LATE CONVENTION.

SOUTH CAYUGA.

THIS Association convention was held as announced. We were not able to be there, but learn that the attendance was good both on the part of distant and near friends.

As usual, some of the time of the convention was taken up in protecting the movement against the attacks of those who desired to be considered a part of the movement, without truly belonging to it.

Those only make up this spiritual movement, who walk in the Spirit after the manner of the teaching of the Association, or who are honestly and openly seeking such experience.

It is marvellous how frequent and persistent have been the efforts, on the part of some, to pry open the door of admission for those who represent different branches of creedism. But these attempts always have one and the same result, viz., the parties so acting, when forced to give up their efforts in despair, immediately discover that they are right and we are all wrong, most of them going so far as to proclaim that we are of the devil.

At this gathering one party made the discovery that several years ago, when he attended the public meetings of the Association as a full member, we were all right, and he was then in perfect harmony with us, but since then the Association has back-

slidden, and so, whilst he has maintained his integrity, the rest have gone sadly astray!

But not all the time was occupied with the work of guarding the enclosure, for the major part was spent to the edification of those who, either as seekers or possessors, truthfully represent divine guidance.

On Sabbath, two services were held, but at hours which did not clash with the church services in the neighborhood. Many of the delegates attended these other services; and at one of them had the opportunity of hearing their own names paraded before the people after a style that is not generally considered edifying. We learn also that the writer came in for his due share of public notice.

The only result to our work of this public attack is, paving the way more effectually for distinctive Association meetings in that neighborhood.

COURTLAND.

We had the pleasure of meeting the South Cayuga delegates, or most of them, with others, at this Convention.

The services were held in the village Hall, and were very interesting throughout.

There were no exceptional features of this gathering to note. Our work as visitors was evidently to endorse the work of the second Vice-President of the Association, in that neighborhood.

The audiences were good, and the attention and interest manifested was marked. And yet we rather think that the outcome to many was a disappointment in this one respect, viz., a feeling of hopelessness as to the possibility of some new sectic formation which might secure the services of Rev. A. Truax temporarily or permanently, in the village, without any more friction than would be caused by the advent of another additional denomination.

We do not say that any definite plan had been either spoken or even thought of, still, we are inclined to think that some

hopes had been indulged in, in a general way, that the Convention would help on some such result.

But, when it only magnified the vastness of the space which exists between spirituality and creedism, it naturally tended to put a damper on all such budding hopes. When men, however friendly they are disposed to be to the common sense teaching of the Association as to doctrine and righteous living, get a glimpse of the deep seated antagonism which exists in creed life to real spirituality, it cannot but breed discouragement concerning all efforts to bridge over the chasm, whilst we, who compose the movement, with a good natured smile over this inevitable disappointment, go on with our disappointing work—disappointing to all excepting to those who are spiritual.

After spending a few days in St. Thomas, we returned to Courtland to hear Mr. Truax preach the following Sabbath morning, and in the afternoon went to Hawtrey to commence an informal convention in Summerville neighbourhood.

We held meetings at the residences of Mr. Hurlburt, Hawtrey, Mr. Cornell, H. A. Titus, Otterville, and Mr. J. Cutler, Summerville.

The chief object of these meetings seems to have been to make evident and public the separating process which had been commenced, amongst other things, by the writings in the EXPOSITOR on second blessingism, inspiration and the divinity of Christ.

This work was attended to carefully and yet firmly, and as if there were a Master hand at the helm. The result was of the nature of a surprise, but an agreeable one; for we found more than we had expected who had let the Holy Spirit, and him alone, teach them concerning the perplexities which had arisen around the discussion of these subjects. Mrs. McMahon, Messrs. Dickenson, A. Cranston, Bousfield, Truax and ourself composed the deputation at these important gatherings.

MAJORITIES AND MINORITIES.

IS IT POSSIBLE for the religion that the Lord Jesus Christ established on the earth to become, in the estimation of the majority, a heresy? Methodism at one time existed only in the brain of John Wesley. Nearly everyone considered Luther wrong. How much of the simplicity and purity of christianity may depart before it would be safe to call the remainder heresy?

In the estimation of the great majority, in Wesley's and Luther's time, these reformers were wrong. In the estimation of the great majority to-day, just as in Luther's time, there is no need of a "reformation" now. Everything is right or as right as is wanted in the churches.

While there is more or less sin, more or less back-sliding in the church, yet, it is generally claimed, that no very decided improvement can be made. We must go on living at this "poor dying rate" till the millennium.

When any success is attained in living after a higher standard than the creed, at once this success is attacked, these days. No better illustration is needed than the case of Rev. A. Truax. It seemed to him that there was too much mere formal Bible reading, and too much formal prayer. Instead of entering upon a "crusade" he entered a silent protest against both of these things and on making his pastoral visitations he largely omitted these formalities. On these pastoral visitations, he aimed at attracting young people by living a natural life among them. To him righteous living consisted in being natural by a supernatural power. To him, formal prayer and Bible reading were at a discount. He discovered the possibility of living right, without much prayer or Bible reading.

And for making this discovery and for having the temerity to put his discovery into practice, he was singled out for attack and by a majority of 62 to 16 suspended.

Now, the proposition we submit for honest examination, is whether the 62 may not have been in error. Of course the old adage that the "King can do no wrong" obtains here. Majorities are far more likely to be right than minorities, in popular estimation. In ordinary politics the minority is never suspended from franchise privileges because it differs from the majority as to the manner of ruling the country. Of course, civil war does occasionally break out; but the trend of the age is towards international arbitrament.

At the time of the Galt heresy trial one of the votes stood 75 to 90 to send the case to a committee. Eight more votes would have turned the minority into a majority and the extreme probability is that the committee during the interim would have seen their way clear to leave a large margin for the play of christian liberty and the Galt people would not have been suspended.

If the majority rule could have superseded God after the "ten persecutions" of the christians, there would have been no such thing as christianity on the earth. The supernatural in christianity ever since the days of Christ has been a series of triumphs over majorities, and it will be so to the end. As ignorance and superstition give way before its benign sway, growth in knowledge will take their place and proper action will succeed knowledge.

It was orthodox in mediæval times to "burn" heretics. Now it is the orthodox thing to "suspend" them—to hang them up as a spectacle that passers by may wag their fingers at them, and take warning from their fate.

H. DICKENSON.

The best defence against sin at any time is the remembrance of Christ's sufferings.—*Harneck.*

Be thyself blameless of what thou rebukest; he that cleans a blot with blotted fingers makes a greater blot.—*Quarles.*

PRAYING FOR FAITH.

"I MUST for faith incessant cry, and wrestle Lord with thee."

So it is in the concluding stanza of hymn 87, Methodist collection. No! you mustn't friend, you have no business "crying incessantly" for faith or for any other spiritual endowment or gift as though such a gift or endowment were far away, or the giver were hard-hearted, and needed prolonged petitioning in order to constrain him to mercy. But, however proper such prolonged asking might be in connection with certain desired favors, it is entirely out of place, in the form that the hymn presents. A man in good health with normal command of all his faculties, and with keen appetite, stands close to the table which is loaded down with appropriate food; chairs are there, knives, forks, spoons, plates, waiters; the hospitable host at the head of the table ready to supply all eaters; asks God to put the beef and pudding into his mouth, but will not take a seat, nor use a fork or spoon himself. He is on a par exactly with the one who prays for faith. The disciples once asked Jesus, saying, Increase our faith, and his response is more of a rebuke if not a snub, than a favorable answer to their request. Not one of the crowds to which Peter, Stephen or Paul delivered gospel addresses were exhorted to pray for faith. Not one of the individuals with whom Jesus had earnest converse was taught that faith is a thing outside of man's personality, to be asked for as an additional help or favor. "Repentance toward God and faith in our Lord Jesus Christ" are the conditions everywhere insisted on as entirely in the man's own possibilities to use or not as he chooses. The gospel is to be preached to all nations, and Christ's tremendous alternatives are, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Faith is the mental condition of that person who continues in the atti-

tude and act of believing. It is simply that and nothing more. It is true, that in our ordinary Bible translation, faith is one of the fruits of the Spirit mentioned in Galatians, fifth chapter, but no direction is given either there or elsewhere to ask for it. And in the Revised Version the word "faithfulness" is substituted, a word which carries in it the meaning of steadfast righteousness, which, wherever it exists is the *effect* of faith, and not synonymous with it.

As to the "wrestling" which the second line recommends, the word and the notion or act which it represents, owes its existence to what is related of Jacob wrestling with the divine Angel of the Covenant in Gen. xxxii-24. That notable interview is the subject of the splendid sacred lyric composed by Charles Wesley, which constitute hymns 265 and 266 of the Methodist collection. The use that has been made of this narrative of the wrestling, shows how imperfectly the great superiority of the Pentecostal dispensation has been recognized. Because Jacob, some seventeen centuries or more previous to the coming of Christ, spent a whole night in wrestling with the God-man who came into contact with him, therefore, it has been thought the proper thing for us who live in the noontide of gospel privilege and power, to wrestle also. How is it that the plain facts of gospel history have not been accepted as true object lessons as to how we may approach God and gain satisfactory access to him? The closing and crowning benefit, which was to result from the pouring out of the Holy Spirit in this dispensation as prophesied by Joel and quoted by Peter on the day of Pentecost, is this, "And it shall be, that whosoever shall call on the name of the Lord shall be saved." That it needed no long time, and no agonizing effort is shown by the fact, that "they then that received his (Peter's) word were baptized: and there were added

unto them in that day about three thousand souls."

If in any case a prolonged and painful effort has taken place in connection with the passing of a soul from death unto life, the cause has been the unwillingness of that soul to make a perfect submission to God. God never delays in the work of saving individuals who comply with his conditions. The three thousand above mentioned, seem to have every one of them passed from the non-Christian to the Christian condition, during the moments of one afternoon. How quickly the Samaritans were converted under the ministry of Phillip the deacon? How promptly Saul of Tarsus went over from the attitude of a persecutor of Christ to that of a submissive and teachable pupil? How simply and suddenly, the Holy Ghost came on Pentecost forenoon on the hundred and twenty, on the same evening on the three thousand, on the Samaritans when Peter and John prayed for them, on Saul when Ananias laid hands upon him upon the company in Cornelius' house in, Cesarea when Peter preached, and upon the twelve Ephesian disciples to whom Paul explained their privileges?

The impression produced by the record of evangelizing that we have in *The Acts* is this, that the preachers made a clear and definite proclamation of God's terms of salvation in every case, and those who accepted those terms were saved there and then; and those who rejected, those who failed to accept staid outside the Kingdom of God. Little or no notice is taken of those who have been impressed or influenced, but whose attitude to the offers of Salvation was not that of submission. And it were well if evangelists generally, that is, all who preach Christ to the unsaved, were as definitely indwelt by God as those preachers were, then there would be less dawdling and pitying, and condoning of unbelief, and rejoicing over a few tears, and other exhibitions of emotion excited

by human eloquence; and more of bringing the seeker squarely before the question. Do you here and now accept Christ or do you not?

Christ's decisive dictum concerning prayer is, "All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them." Mark, xi-24. And John the beloved disciple, who absorbed into himself the mind of the Master, perhaps more fully than any other of the disciples, gives us this, "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." This is post-pentecostal experience; he, who is filled with the Spirit always, knows what is "according to God's will" and does not need to wrestle, for there is no antagonism between the Divine Spirit and his.

B. SHERLOCK.

RESIGNATION.

BY EDITH VIRGINIA BRANDT.

GOD knoweth best. It is not meet
That we should murmur at his will;
'Tis ours to "suffer and be still,"
Low lying at his feet.

He knoweth best. Our blinded eyes,
So dim with unshed tears, can see
No light athwart the gloom, till he
Shall bid the clouds arise.

He knoweth best. We cannot tell
Why he doth sever tender ties,
We only know that he is wise;
He doeth all things well.

He knoweth best. And he will keep,
Though near or far, his watch between;
His tender care, though all unseen,
"Shall slumber not, nor sleep."

He knoweth best. His love hath planned
Each step that marks our onward way;
'Tis ours to trust him—come what may.
"Our times are in his hand."

He knoweth best; who loveth best:
He leadeth us from day to day;
'Tis ours to follow all the way,
And leave to him the rest.

—Exchange.

CORRESPONDENCE.

WE received the following communications from Mr. A. Boomer, of Crosshill, for insertion in the EXPOSITOR. He accompanied his request for its insertion with the additional request that we should publish it without *remarks*.

This, too, we would have readily complied with had he not, as the reader will see, countermanded it by calling on us to say something concerning his denial of the truthfulness of our description of Linwood church at the time of our first visit. Of course we cannot fail to reply to his solemn call on us for further proof, or retraction.

The sentence to which he takes exception is as follows: "At one of the earlier meetings of the series, we learned, by their open, public testimony, that not one-half of the members of that church even *professed* to be converted."

In this we assert that we learned the fact stated by the open, public testimony of the members of the church. In explanation of this, we have to say, that at a full meeting of the whole church we requested all who professed conversion to stand up. Whereupon, not *one-third* of the members could abide this ordinary and, amongst Methodists, legitimate test, by rising to their feet.

THAT BUSH MEETING.

To the Editor of the Expositor:

DEAR SIR.—A friend has kindly handed me the September number of the EXPOSITOR in which, under the above heading, you have been pleased to make some very personal remarks concerning myself, so personal indeed, I regret to say, as to partake of the offensive. A controversy under this heading has been going on for some two months between myself, Mr. Dickenson and Mr. Petch, and, I see no reason why you should dash into the contest, unless it be the fact that you saw that the battle was going against them, and you must fly to the rescue.

I have been a reader of religious papers all my life, and, although they have not always been so free from personalities as I think they should have been, I must say that I have never read anything so very offensively personal as some of your remarks concerning myself. But, as you have seen fit to make this unprovoked assault upon me, I trust you will have the fairness to publish my reply.

The discussion to which I have referred, arose out of a report made by me (as the reporter of a local paper) of a "Bush Meeting," held near Linwood, in July last, under the management of Messrs Truax and Dickenson. I was not present (my loyalty to Methodism being my excuse) and had to depend on those who were there for my data. When the report appeared, it was pronounced a very fair one, and just such, as any unbiassed reporter would give. Mr. Dickenson and Mr. Petch at once assailed me, and during the controversy Mr. Dickenson charged me with having just previous to the meeting threatened to close the Crosshill church, also with saying that "divine guidance," was "spurious guidance." He said also, that he had not denied the divinity of Christ, and had never said that Joseph was his father. I then, for explicitness, asked him to deny having said that Jesus was not born divine, and he at once did so. I then undertook to prove that in these denials he had spoken falsely, and the readers of the local papers will support me in saying that I made out a complete case against him. In fact, it was amazing that after all he had written for your paper on the divinity question, that he should have placed himself in so false a position. I shewed also, that when he charged me with threatening to close the Crosshill church, and with stating that divine guidance was spurious guidance, he had made wilfully false statements, as he spoke from my letters, and there was not the shadow of an excuse for the charges he made. This

was why, I said, "that if there was any man from whom we should expect the truth, etc." I then demanded that Mr. Dickenson should either prove the statements concerning myself,—one of which I considered of a damaging character—or withdraw them, but he was not able to establish them, and not gentleman enough to withdraw them. How different my conduct. When Mr. Truax, in his letter to the *Globe*, pointed out an inaccuracy in my letter to the *Guardian*, I lost no time in putting it right. And, because I was able to show up the hypocrisy of this man Dickenson, then he whimpered and simpered about persecution; and you, Mr. Editor, have been unfair enough to take up the same accusation or cry. It seems to be all right for you people to assail all and sundry who do not accept your dogmas as infallible, and cut and slash right and left, but the moment we point out the inconsistencies, and nonsense of members of the C. H. A. then the cry of persecution is at once raised. I challenge the whole C. H. A. to point to one act of mine that even savors of the spirit of persecution; but, on the other hand, they have boycotted me in my business, withdrew their children from the Sabbath school because I was superintendent, absented themselves from all meetings they knew that I was appointed to conduct, and refused to contribute to the church collections, because I was the steward, and yet, I raised no howl about persecution.

And now, Mr. Editor, as to yourself I was amazed at some statements in your remarks touching the membership of the church here (myself included), as also at the fallacy of your reasoning in making a positive statement made by Mr. Dickenson, a simple expression of opinion; and, the statement I made. "That Mr. Truax was *reported*, to have said etc., etc.," a positive statement, and one that I must immediately withdraw; for, if I do not hasten to take back the unfounded un-

truthful utterance etc., etc., I must stand convicted of intentionally bearing false witness against my neighbor. You must surely have considered the readers of the EXPOSITOR, a very gullible community if they would accept such sophistry. First, a man may make a positive statement such as this, "That Mr. Truax was expelled from the ministry by his conference for nothing less than righteous living," and this be accounted a mere opinion, but, when I say that Mr. Truax was reported as having said etc., I make a positive statement which I must hasten to take back, or stand convicted etc., etc. What a murdering of the Queen's English is here required to arrive at the *desired* conclusion, but, we have only to remember that Mr. Dickenson is on one side, and Mr. Boomer on the other, and that settles it. Is this the kind of justice and righteous living that you preach? if it is, I don't want it; I have no use for it. Your reasoning throughout your article is extremely weak; it might pass muster with a politician on the stump, in an effort to make black appear white, or vice versa, but for a man who professes to do justly it won't stand the test, and I was only surprised that you should put it in print.

If you had been pleading the case of a criminal at the bar, whose guilt was so clear that his conviction was a foregone conclusion, you could not have made a more labored effort than you have done, first, to exonerate Mr. Dickenson and secondly, to convict me.

As to the statement you say I made concerning Mr. Truax, I have nothing to take back; first, because it is true that he was reported to have said as reported, secondly, because there are a great number of intelligent people, who not only declare that he said Christ's mission to earth was a failure etc., but are willing to swear to it if necessary. When this matter was reported to me, I indulged the hope that it could be satisfactorily explain-

ed, but those who heard it declare that it was not qualified by any remarks the reverend gentleman made in connection therewith. You, however, are not prepared to believe it. But was this any worse than denying the divinity of our Lord? I think not, and it does not require a great stretch of faith on my part, to believe that those who deny so settled a fact as the divinity of Christ, would say as Mr. Truax is reported to have said of his mission to earth.

As to what you say concerning the state of the church here, I have only to say that it is *utterly untrue*. I have consulted a number of the members who were members then, and they all pronounce it without any foundation, and, as it is a slanderous statement, I demand that you either offer some proof of its correctness or make a proper apology for publishing such a slander.

A word now as to myself, and I have done. You say that, "when a man comes before the public as a critic of other men, it is in harmony with every principle of righteousness that he himself be subjected to the most searching criticism," *granted* but did I criticise these men, or was it their public utterances and the manner in which they conducted a large public meeting, that was criticised? Every one who has read my articles, and especially the one you were pleased to publish and on which you founded your remarks, will, I think, agree with me that it was the latter and not the men who were criticised, and therefore, you had no authority in this, to make the offensive personal criticisms concerning myself, which you have made.

I have only to say in reply, that I have been wholly misrepresented in my attitude towards holiness. It seems to be the favorite course of the members of the so-called Canada Holiness Association, to dub every person as an opponent of holiness who dares to question their peculiar views of divine guidance. Is there no holiness outside of the Canada Holiness Association?

Heaven help the people if their isn't, and so far as my reading from that source has gone, I would infer that it is practically confined to that handfull of enthusiasts. I never opposed that grandest of all themes to me—Holiness, nor have I given any uncertain sound as to where I stood in regard to it. But, if you supposed that I accepted along with it, your peculiar and wild views of divine guidance, you were mistaken. Where are several of your ministerial brethren who were some time ago, associated with you in this movement? Where is the International Holiness Association, who fraternized with you for some time, and a host of the laity of the great Methodist church? Just now, where I always was and where I am to-day. They saw, and I saw, whither this movement was drifting, and that you were anything but a safe leader, and refused to follow.

You say further that "the work represented by Mr. Petch will have no such deadly opponent as Mr. A. Boomer." Now, this is simply an impertinent prediction, and must go for what it is worth. Mr. Boomer has offered no opposition whatever, to the spread of Holiness, God forbid, that I should, but I do oppose fanaticism as set out in the 37th. sermon of the founder of our beloved Methodism; the reading of which, had probably more to do with shaping the course I have taken, than any other factor. Mr. Petch, assisted by Mr. Dickenson and others, including the Galt heretics, have been laboring most assiduously for some years, altogether unopposed at his appointment, but at our last quarterly meeting, we and the other representatives from that place, took the position of asking the Board to close the appointment there, whilst the society where this persecutor of the sect. Alfred Boomer, a veritable coppersmith, Alexander, of apostolic times, is credited with being the strongest personality etc., still flourishes, all the means in connection with the church well

sustained, and the finances never better. I speak not this boastingly. but facts are strong things, and should be a complete answer to the heavy indictment you made against me.

Your Brother,
A. BOOMER.

DEAR BRO. H.:—

You feel sad at the fact that advocates of holiness should disagree in the columns of a religious paper. So it is, but the blame in God's sight is with those who are in error whoever they may be. I am one of those who believe that *truth* is the most valuable of all treasures and I will have it at all hazards. Christ says of himself when before Pilate, "To this end was I born that I should bear witness to the truth. Every one that is of the truth heareth my voice." And previous to that utterance, he said: "I am the Way, the Truth and the Life." He calls the third person of the Godhead the Spirit of Truth, in three instances. In nearly seventy passages in the New Testament is the truth put before us as the ultimate thing for man; the one thing above all else needful. And, accordingly, we are to be valiant for the truth, we are to be *of* the truth, and *in* the truth, sanctified in the truth or through it, and so forth; for truth came by Jesus Christ. The wisdom that is from above is first pure, then peaceable; not, as some would have it, just peaceable; and let the purity take care of itself. So, I have been contending for the faith once "delivered to the saints" by Jesus at Mt. Olivet, and realized by more than three thousand on the day of Pentecost, by many at Samaria and Cesarea, and by Saul of Tarsus at Damascus for himself, and instrumentally administered by him to the twelve disciples at Ephesus, as I showed in my letter to the *Christian Guardian*. As to its taking me "a long time to reach my present views," I may tell you that for several years before I saw what I

now see, I was gradually getting to see that the modern theory of sanctification is not in the New Testament. Pardon is there, Christian Perfection is there unmistakably, but the theory founded on what I now see to be a mistaken interpretation of the experience developed under Wesley's eye in 1762, is not there; and in order to make the New Testament teach that theory, you have to read into the word something that is not there. And it came to me again and again, "If this theory is so true, as that whatever differs materially from it is serious error, why is it not plainly and unmistakably in the text?" But I held on to it, and even defended it boldly in the columns of the *Guardian* because I had not yet found a better one, and because I saw that those who combatted it were almost all of them disbelievers in the reality of Entire Sanctification in any definite form whatever. They advocated a theory of growth, but could never produce any one who grew into the experience. But God spoke to me individually, and told me that in common with the great majority of Christian people, I did not give the Holy Ghost his due honor, and I repented and submitted, and with my finger on the words which my Master (not an eighteenth century theologian) said concerning him as recorded by his disciple John, I believed those words with all my heart, and of course, received the Personal Holy Spirit in Pentecostal fullness. Then I began to see the things that are now so clearly evident. For now, recognizing and receiving him who is promised to teach me all things, to guide me into all truth, to take of the things of Christ and show them unto me, and to be all-sufficient power to me; I find myself conscious of all possible holiness continually. You say, "You cannot expect us to see as you see." If you will not shut your eyes to the New Testament facts that I adduce, you will see that I have the truth on my side. If you are

determined not to see anything in the New Testament that Wesley did not happen to put into his theology, why of course there will be no use in showing you these facts. But these facts of the history and words of the Master were in the record for many centuries before the birth of that mortal man whose name was John Wesley, and they were there all the time of his life although he seems to have failed to bring them out. And they were there all the years of my life, until I was past fifty years of age, but I did not see them, being pre-occupied by an incorrect theory of the whole matter. And you, brother, have not so much as attempted to show me that I have misjudged or misinterpreted the facts of New Testament history or the words of Christ, or that I have dishonored God when I have put him, that is God the Spirit first, whom my Master put first. There are many who put their personal experiences in the place that God should be, thereby breaking the first commandment of the Decalogue. By accepting the Personal Holy Ghost as your absolute master, you are enabled to keep that first commandment perfectly, and only then. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

And you did not, because you could not, prove that the converts of post-pentecostal times were not fully endowed with all that was needed to enable them to live holy lives. They needed only to "continue in the faith grounded and settled, not moved away" or in other words to "Walk in the Spirit" that they had received, and they would fulfil all righteousness.

You attach a lot of your own inferences from my statement about backsliding and are horrified at the picture your own inferences have painted. I simply say, "Whosoever abideth in Christ sinneth not," and if he sins he loses union with Christ and becomes a backslider. Did not

Moses backslide when he sinned in the smiting of the rock? Did not Peter backslide when he denied his Master? God is the judge of those pious persons whose names you quoted, and he who would not let down his law to accommodate his servant Moses, will not let it down for the accommodation of any modern saint, though he should have all the excellences of Fenelon,* Kempis, Madame Guyon, Countess of Huntington, Wesley, Fletcher, Walsh, McCheyee, Phebe Palmer and Bishop Taylor, concentrated in his one character. "The soul that sinneth it shall die," the first sin is the first step in backsliding, and is a step toward death, for "God is not mocked, whatsoever a man soweth that shall he also reap."

All that talk about an ideally absolute law of perfection which we cannot help breaking, and for the breaking of which we need continually to go to the cross for pardon, is entirely without Biblical foundation. God has no law to which man is amenable that he has not caused to be written in his book somewhere, and he expressly said by Ezekiel in the 36th chapter, that in the time that was then future, and which is now present, "And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." That is, the Spirit who filled with himself the hundred and twenty, the three thousand, the Samaritans after Peter and John went down to them, the Caesarean congregation gathered by Cornelius, Saul of Tarsus when Ananias went to him, and the twelve disciples at Ephesus. That was entire sanctification in strict accordance with Ezekiel's prophecy quoted above, and it came right soon after "Justification."

I have as much reason to love the memory of Wesley and Fletcher and the other Methodist notabilities as any one, being of the fourth generation of Methodists. But I have a wholesale remem-

brance of the inspired malediction which says, "Cursed is he that trusteth in man, or maketh flesh his aim, whose heart departeth from the living God." And that living God is pledged as my theological teacher directly and individually; by the Lord Jesus Christ himself in John xiv-13 and xvi-13-14. I am so taught, to me he has shewn these things, and the contrary cannot be proved. I put the communion of the Holy Ghost above the communion of saints, and the Divine Doctor of Divinity above all the discordant theologians of earth. I "cease from *////* whose breath is in his nostrils."

So much for the positive side of this question. On the other, in addition to what I mentioned of personal experience in the beginning of this letter, I may say, that the many indirect, and occasional direct confessions of failures and shortcomings on the part of some of the most prominent advocates of the creed of the modern holiness movement, together with my own dissatisfaction with my spiritual condition, helped to prepare me for the truth by the soul-hunger and restlessness produced. For what use is a theory of holiness which in its best exponents becomes an inevitable failure in practice? What better in life are these men than are many of those who antagonize them? If "Holy" people do not perfectly keep God's law what is their holiness good for?

You have been a standard bearer of the "doctrine," and yet I heard you a few years ago at a conference holiness meeting confess failures and speak of your failures being under the blood etc. But whether you took blame to yourself for them or not it was difficult to discover from your language.

Well, to conclude, since I have given the Holy Spirit right of way, absolute universal control of my being, I have had *perfect satisfaction*. For Christ's word never fails, "Take my yoke upon you, and ye shall find REST unto your souls."

Your fraternally, B. SHERLOCK.

DEAR FRIENDS OF THE EXPOSITOR :-

This epistle given to me, I write unto you, wheresoever you are scattered among the nations of the earth, and to those who are one with us, in spirit and in faith, and in baptism, greeting.

God has plans and purposes in all ages, which he is carrying out according to the counsel of his own will, spoiling principalities and the powers of this world, as they stand in the way of the accomplishment of his design, choosing the foolish things of the world to confound the wise, and the weak things to confound the mighty.

So ye see your calling brethren, and though not many wise men after the flesh, not many noble are called, but unto them who are called, Christ the power of God and the wisdom of God. Go with me down the ages and you see his called, his tried and faithful ones. Enoch, Elijah, Moses, Joshua, Gideon, David, Daniel, and all the line of prophets down to the man Jesus.

He was a man prepared by God the Father, to show forth salvation to all men, according to his own purpose, and promise made to Adam, "The seed of the woman shall bruise the serpent's head." He was the Lamb slain from before the foundations of the world, and in the fulness of time, the manifestation of the love of God was seen in him, as he died on the cross upon Calvary, the Redeemer of his brethren.

Since then, he has had his called ones, his chosen ones, those who love and obey him fully, working out his purposes through them. Each one in their own place, like cities set on a hill that cannot be hid; and while all lights in the solar system have the sun for their centre, so all who are shining for God, have for their centre the man God, Jesus Christ. We believe the Divine and the

human met when he was baptised with the Holy Ghost and certified to by the voice from God saying, "This is my beloved Son, hear ye him."

Those who lived before his time looked forward through the promise, and through the types and shadows of the Jewish sacrifices, to the manifestation of the love of God which would centre in a body prepared to serve his purpose, and in him dwelt all the fulness of the Godhead bodily, that we, his brethren after the flesh, might be made complete in him.

In his age, his word was the law, and men took their teaching from him as from God; but he in the Father's plan was to go away, that dispensation was to be done away, that he might establish a more glorious one, and on the day of Pentecost, the new dispensation was ushered in, and God came to dwell in the hearts and lives of every believer, to work out his will and purpose in every one who will let him. In this enlightened age, God is calling men and women to walk with him just as Enoch did, that they might have the same testimony, and live their lives in that restored Eden life, from which Adam by transgression fell, but which is brought back by Christ Jesus.

Human nature is just the same in all ages, and men are just as unbelieving and disobedient to the voice of God today, as were the children of Israel in their day, and God is calling men to stand in him, as redeemers of their brethren all along the line.

Look at Luther, Calvin, Knox, Wesley, and many more, these all fulfilled the will of God in their lives, and passed away.

God's order is always to go forward, "Search out all the land," but too many settle down on a portion of truth,

and refuse to investigate further, saying, "What was good enough for our fathers, is good enough for us;" but God has his called ones still, his Calebs and Joshuas, who are a standing rebuke to their brethren, who say, "We will not settle down on any man's inheritance, we will go up and possess all things God has for us."

Look at our own people, the Methodist denomination, commencing in the Spirit, through a portion of light given to John Wesley, but seeking to be made perfect by the works of the flesh, and tying themselves up to John Wesley's interpretation of the truth, as he saw it one hundred years ago.

God does not want us to pin our faith to any man's belief, but accept the provision he has made, the anointing that teaches us of all things; for every man's privilege in this dispensation is to know for himself his will concerning us.

God has called the Canada Holiness Association into existence to show the Methodist Church her position and privilege, and what is she doing with the light?

-Condemning the leaders of this movement, covering them with reproaches, shouting "danger ahead," saying *we*, the authorities of the church, cannot distinguish between the operations of the Spirit and our own thoughts, and because they cannot, or will not, they refuse to hear those who can, and so are not walking in the full light of the Holy Ghost age, in which we now live.

We thank God, the sound of truth has gone into all parts of the Methodist Church (and in many others) and the seed of truth is planted by God himself, and can not be rooted out, and while they are using the *Christian Guardian* to spread condemnation on this movement, God is using it to spread the truth still

further, for those who have the spirit of truth recognize it in another, and so the work goes on.

What need we care if they have church trials, and brand us as heretics, and disturbers in Zion, we stand in God's order and they can not harm us. God wills it.

What is the distinctive work of the Canada Holiness Association? To teach that we are living in the dispensation of the Holy Ghost, that he was the sent of God, to teach, guide, and empower every believer in Christ Jesus, who will accept his work as finished, and salvation through him, a free gift for all; to show that we can not serve God acceptably and have our service back in Christ's time, or in the letter of the word, but only as the Spirit leads us to use Christ's words, or the Bible, can they be any benefit; to show that a righteous, holy life can be lived, only, by obeying the Holy Spirit of God as the supreme law in our lives, as guide in all things.

The greatest opposition has gathered around the statement, that we can do without the Bible, and some in accepting the truth contained in that statement, literally laid aside their Bibles, and soon exhausted their storehouse of knowledge. We ourself understand Mr. Burns' teaching to be, accept the Holy Ghost as your guide and teacher above every other law, yes, even above the Bible, for God will not let anything, not even his own word given to men in the past, stand between you and his voice to you as an individual in this present time, "for some did indeed worship the Bible, as the word of God, above God himself, and it was necessary for them to know that truth, for they were tying themselves to some men's interpretation of it, instead of having the revelation of the Spirit for

themselves," and while we acted on that truth we retained our Bible, only it had now taken its rightful place in our life and worship.

Thou shalt have no other Gods before me, is just as applicable to this truth as to any other, and these who were not giving God the first place, and knowing his voice apart from the written word, had to learn this lesson. But we would not know God and Jesus without it, and God has preserved it for 1800 years, that we might have a knowledge of his dealings with mankind in all ages, and see his purposes in ages to come. Yes, dear brethren, God has many things in the written word to reveal to those who take the Holy Ghost as the revealer of the deep and hidden things yet to be made known. So I call on all who have laid aside their Bibles, to brush off the cobwebs, let them lie on your kitchen tables, and office desks, let the truth you have learned from the Canada Holiness Association remain with you, recognize in the Holy Ghost other brethren, (called of God) who are not of this fold, and let the Holy Ghost lead into the deeper things, for there are mountains of truth yet to be explored, fenced cities to be taken, the mightiest battles yet to be fought, but victory is ours, for we are God's. And you dear brethren who have drawn back from some of the things that were so hard to understand, fall in line again; wait the revelation of the Spirit, break through the bars of unbelief or prejudice, and enter the land where the Spirit can lead you into *all* truth. We do not ask you to tie yourself to any man's interpretation of the truth, but know for yourself, and the truth shall make you free.

'Launch out, launch out into the deep,
Let the shore lines go.'

"Then we all with open face beholding, as in a glass, the glory of the Lord, are

changed into the same image from glory to glory, even as by the Spirit of the Lord."

MRS. J. BENNETT.

Angus, Ont.

"HE CAME UNTO HIS OWN AND HIS OWN RECEIVED HIM NOT."

HISTORY repeats itself. The days of "hard sayings" are not yet ended. As in the days of the Son of Man there were those to whom he came and who received him not, so in these days do we find there are those unto whom we go, but who receive us not.

And the reason for this is not far to seek.

In the case of some, because we go to them in the power and demonstration of the Spirit, they receive us not. In the case of others, our belief in the divinity of Christ is not orthodox enough, so they receive us not.

Some receive us not, because our language has not a Scriptural enough garb, with others, our language is altogether too Scriptural—we deal in too "hard sayings," therefore they cannot "bear" them, and consequently reject us.

All this flutter about "Dickenson's Articles" in the EXPOSITOR, is the direct result of his coming unto his own and his own receiving him not—because he does not come in their way.

As in Jesus' day, because he did not come with "washings of hands" and "keepings of the Sabbaths," they receive him not, so in this our day because we do not come with "three times a day Scripture readings," with "morning, noon and night prayers," we are rejected.

It is not the rejection of our methods

—it is not the casting of contempt upon our ideas—it is not the abhorrence of our doctrine, it is our rejection—it is a casting of contempt upon us—it is an abhorrence of us, because we are Christ's and Christ's are God's.

Because we do not come with the pre-conceived notions that have been honored by forty generations, though we came unto our own, our own received us not.

We have reference just now, specially, to those of the Canada Holiness Association as well as the churches.

There are those who claim affiliation with us, yea, whose names are on the C. H. A. books, as Secretary Colling can testify, who are declaring that we have no "love"—that we have "ceased going out after sinners," who, if Jesus were here, would come like "the seventy" crying Lord, Lord, haven't we in thy name done many mighty works, but who, if Jesus came for them this moment would "receive him not."

We have in our mind just now one such, who, in a recent convention, prated about "love," and while claiming to belong to the C. H. A., declared we had "backslidden," and yet, within a week or two, we have word that this very disciple of the Lord Jesus, who is a S. S. Superintendent, "tweaked the nose" of the teacher of the Bible Class in his school because he would not pronounce "Shibboleth" his way.

So it can be said of this Bible Class teacher, he came unto his own superintendent and he received him, but it was with the same kind of reception that was accorded Jesus. In the one case he was "spat upon and buffeted," in the other "his nose was tweaked."

If the days of "daubing with untempered mortar" would only spin out

—if the days of "prophesying smooth things" could only continue—if bogus, mock, spurious "love" would abound, then would there be great gushing receptions held, but because of the use of tempered, instead of untempered mortar—because of dealing in "hard sayings," instead of "smooth things—because we manifest "real" instead of "mock" love, there is just as contemptuous a reception.

If we would only come preaching "Scriptural holiness" we would be received.

If we would come preaching against the "wearing of gold" and in favor of the wearing of "plain apparel" we would be received.

If we would preach "fastings" and "physical manifestations," going under "the power" and much "genuflection," our message would be accepted as the gospel by many.

If we would only lay stress upon "immersion" by water, "eating of bread" and "drinking of wine" in commemoration of the Lord's death, instead of "righteous living," even as the Lord lived, we would be received.

If to others we would only preach "divine healing" not "faith healing" falsely so called, preach "the anointing with oil" instead of the anointing of the Holy Ghost, we would be received with open arms. But because he came not unto his own thus and so, his own received him not.

Some would receive us and not reject us, if we came in any form by "sight" instead of by "faith."

If we would only not pronounce "Shibboleth" as "Siboleth" there would be no danger of our being slain at the "passage of Jordan." We would be received instead of rejected.

If we would come without "defective

speech" or with "short speeches," with proper "form and comeliness," we would not be "despised and rejected."

The ancient Israelitish cry may still be raised. "Who hath believed our report and to whom is the arm of the Lord revealed?" Jesus' utterance "He that hath ears to hear let him hear" is still good gospel.

H. DICKENSON.

Woodstock, Oct. 23, 1893.

GENTILES.

A GENTILE is defined to be any one not a Jew or a Christian, in other words a pagan.

To-day the world is divided into church members and non-church members. The former may be likened to Jews, the latter to Gentiles. We don't mean to assume that all church members are christians or that there are no christians outside of the churches. God forbid.

Hitherto the mission of the Canada Holiness Association has been to the Jews. The Jews having rejected, we must needs turn to the Gentiles. To Jew and Gentile alike must this gospel of Jesus Christ be offered. We mean this gospel of "divine guidance," based on Jesus' words, "He shall guide you into all truth."

Hitherto, nobody could join the Canada Holiness Association, who had not previously been accepted as a member by some branch of the modern Jewish church. We mean by Jewish in this connection "legalistic" or "evangelical," now all this has changed. There are those arising who will bear Jesus' name before "Jew and Gentile alike," and there will be great amazement among the Jews, because, on Gentile also, is poured out "the gift of the Holy Ghost." This is just another case of history repeating itself.

It is recorded in Acts that Paul and Barnabas spake out boldly, and said, "it

was necessary that the word of God should first be spoken unto you. Seeing ye thrust it from you and judge yourselves unworthy of eternal life, (on divine guidance lives) lo, we turn to the Gentiles."

Just as Paul said then, so there are those who can say now "for so hath the Lord commanded us." And just as it was then, so it is now, that as the Gentiles hear this good news, they are "glad," and "glorify the word of God."

And just as it was then, so is it now, that the modern Jews urge on the devout women of honorable estate, and the chief men of the cities to stir up persecution against the Apostles to the Gentiles. The "casting out of there borders," is being literally fulfilled, and all because the disciples are "filled with joy and with the Holy Ghost."

We don't wish that our references should be at all obscure. The Rev. A. Truax has been rejected by the modern Jews and has turned to the Gentiles. He has established and is establishing a circuit of preaching stations, where this Gospel of the Jews rejection will be preached to the Gentile. We understand he preaches in Courtland every other Sunday. We understand there is already more "Macedonian cries" going up, "come over and help us."

We presume that having been forbidden of the Holy Ghost" to speak the word in Asia, and having assayed to go into Bithynia and the "Spirit of Jesus suffering him not" a vision must have appeared to him with the result that he is already in Macedonia. Whether they will do with him as they did with Paul in Macedonia, lay hold on him and drag him into the market places before the rulers and say, "this man being a Jew doth exceedingly trouble our city and set forth customs which is not lawful for us to receive being Romans," remains to be seen.

At all events there is a straight analogy between what occurred in the early Pente

costal days, and what is occurring now. And we presume there is just as much danger of "legalism" and "leave" of the Pharisees" creeping in unawares, now as then. To this end do we utter this word of exhortation, "beware."

We in this generation should be advantaged by the troubles brought into the ancient churches by their legalistic practices and should avoid them.

Having had the "dress question" the "prayer question" the "Bible question" the "Divinity question" the "church question" the "Divine healing question" and a whole host of other questions settled, we should "stand fast in the liberty wherewith we have been made free and be not again entangled with the yoke of bondage." This I say, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh."

For if so be that we are again entangled in yokes of ordinances, and baptisms, and Bible readings, and fastings, and long prayers, it certainly can be said of us as was said of the Galatians "Christ profiteth you nothing"—"Ye are fallen from grace."

As persecution of this way goes on and it will, the question of the formation of a new sect will be pressing itself forward for attention. And we have no dogmatic utterances here. We don't presume to *know* the will of God for anyone but ourselves in this connection, and we have no hesitation in saying that we know of no reason why a new sect should appear on the horizon. We already have organization—the Canadian Holiness Association—which has hitherto been confined to the Jew. We presume there will be as much resistance to the advent of the gentile in our midst as there was in olden times. This organization appears to have been sufficient to spy out the land hitherto. This organization consists of all those, either in or out of existing churches, Christian or Pagan, who walk or are honestly examining about the walk in the Spirit,

whether their names are on the books of the Association or not. It is being discovered these days that many who have been to the churches as "dogs and sorcerers" are living righteous lives after the pattern of Jesus Christ. With confidence then we of this persuasion draw nigh to such, with no more fear of contamination than Jesus had of the publicans of his day, just as he drew near the woman taken in adultery, or to Nicodemus, and with this gospel of "divine guidance" or "power to please God" or "righteous living" recognize the universality of the brotherhood-of-man, and "proclaim to all around, what a dear Saviour we have found"

THE TANGLED WEB.

This tangled web of mine,
Wherein I find so little good or fair,
May yet, if trusted to Thy love and care,
Take on a light divine.

And "through the glass" I see
That even my mistakes, my faults, my sins,
Have taught me how Thy comforting begins,
And shown the way to Thee.

How all these wrongs we see
Can lead 'o' right, I do not understand;
But e'er the daylight breaks I clasp Thy hand,
And trust myself to Thee. *S. L.*

The sympathies formed by grace far surpass those formed by nature. —*Wesley.*

If, like Herod, you have some particular sin, for which you cannot bear reproof, you are deceiving yourself by supposing your joys are a proof of your conversion.

The rich young man calculates to do something which will earn heaven. He will accomplish it by some bold stroke of righteousness, some grand supererogation. He has kept the decalogue until he is tired of so tame a righteousness. The Lord shows him there is a price infinitely below the value of heaven which he is not willing to pay. *Whedon.*

IMPORTANT.

BACK NUMBERS.

One dozen back numbers, mixed, for thirty cents. Good also for distribution. Contain 384 pages of selections from the best writers, with original matter. Postage included. Fractions of a dollar can be sent in postage stamps; not necessary to register; send at our risk.

TO PARTIES WISHING TO HAVE THE EXPOSITOR DISCONTINUED.

The best way is to drop a post card stating the fact, being sure to mention both the Name and the Post Office to which the Expositor is addressed.

Sending back the last magazine received will do if the Post Office to which it is addressed is written on it, not otherwise.

ARREARS.

Look at the date on the magazine and see how your account stands, and if there is anything due arrange about a settlement before sending it back.

As a general rule we continue to send the Expositor to all subscribers until notified to the contrary. This course seems to meet the wishes of most, judging by the correspondence we receive concerning it.

MISSING COPIES REPLACED.

If through mischance any number should fail to reach a subscriber, we will send another copy if we are notified by post-card. We mail regularly to all subscribers from this office, but notwithstanding, we find that there are occasional irregularities in their delivery.

SPECIMEN COPIES.


Specimen copies sent free to any one sending a request for one by card.

DATES ON THE MAGAZINES.

The dates on the magazines represent the time up to which the magazine has been paid for.

RECEIPTS.

Changing date on magazine may be taken as equivalent to a receipt. If the change is not made the next number, it is not always a sign that a letter has miscarried, but if the second number does not show a change then something has gone wrong, when a card of inquiry is in order.

 In all communications, subscribers will please to mention the Post Office address to which the Expositor is sent.

Address all communications to **REV. N. BURNS, B.A., 99 Howard St., Toronto**

DELSARTE
COLLEGE
OF ORATORY

ELOCUTION AND DRAMATIC ART.

The Largest and Most Advanced School of Oratory
IN CANADA.

FRANCIS J. BROWN, President.

Formerly Professor of Elocution in the State Normal School, West Va.

The method is based on the DELSARTE PHILOSOPHY, and embodies the latest and most advanced principles taught in the science and art of elocution. *Course Thorough and Scientific. Degrees Conferred.*

Large Art Catalogue FREE on application to the President,

FRANCIS J. BROWN,

Y. M. C. A. BUILDING,

TORONTO.

MADAME IRELAND'S

Herbal Toilet Soap.

A PLEASANT SOAP

For GENERAL TOILET PURPOSES making the skin beautifully soft and smooth. It is at the same time a SANITARY SOAP, can be used with advantage in all cutaneous affections and is highly recommended for such purposes.

PRICE—25c. PER TABLET; IN BOXES OF THREE. 60c.

HERBAL SHAVING SOAP

10 CENTS PER BAR.

The only Medicinal Shaving Soap on the Market.

Good lather. Easy shaving. Cooling and healing. No irritation. No bay rum or other lotion necessary.

FOR SALE AT ALL LEADING DRUGGISTS OR AT OFFICE

3 KING ST. EAST, TORONTO.

WATCHES

Gentlemen's Solid 14k Gold Hunting or Open Face Stem-winding Watches with Kent Bros.' Special American Movement, only \$60.

Gentlemen's Solid 10k Gold Hunting or Open Face Stem-winding Watches with Kent Bros.' Special American Movement, only \$40.

Ladies' Solid 14k Gold Hunting or Open Face Stem-winding Watches with Kent Bros.' Special Movement, only \$35.

Ladies' Solid 10k Gold Hunting or Open Face Stem-winding Watches with Kent Bros.' Special Movement, only \$25.

THE ABOVE ARE GUARANTEED AS TO QUALITY OF CASE AND ACURACY OF TIME.

A FULL LINE OF ALL GRADES IN

Watches, Diamonds, Jewelry, Clocks, Silverware, Novelties, Etc.

SEND FOR CATALOGUE.

**KENT BROS., WHOLESALE AND RETAIL JEWELLERS,
168 YONGE ST, TORONTO.**

"Prove all things; hold fast that which is Good."--1 Thess. v. 21.

THE

Expositor of Holiness

A CANADIAN MONTHLY MAGAZINE PUBLISHED UNDER THE
AUSPICES OF

THE CANADA HOLINESS ASSOCIATION.

ONE DOLLAR PER YEAR IN ADVANCE.

OUR PLATFORM.

*Catholic in Spirit—Loyal to Truth--Not Sectarian—Hence suitable to Lovers of
Holiness in every Denomination.*

Clubs of four or more subscribers receive the Magazine at 75 cents each. The usual discount to agents.

Specimen copies sent free to any address. Send for one. Address all communications to

REV. N. BURNS, B. A.,

99 HOWARD STREET,

TORONTO, ONT.